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BUDDHIST VESTIGES IN OCEANIA*

During the several months beginning in the summer of the year before last, I journeyed from one place to another throughout the South Seas Islands or Oceania, for the purpose of studying the religions in those districts. In my long journey, I happened to discover Buddhist vestiges in various places, of which we have had but insignificant knowledge heretofore. I humbly hope that my account of these may help the readers in their study of the history of Buddhism in these regions. It may convince our readers of the great influence, which Buddhism had up to five hundred years ago among the natives of the South Seas Islands, which fact may encourage enterprising young Buddhists to launch the propagation of Eastern Buddhism in those regions. Now, before I go further, I have to state what and where are the South Seas Islands, which is a vague name and permit of different interpretations. When I say the South Seas Islands, I chiefly mean Sumatra, Java, Celebes, Borneo, the Molucca Islands New Guinea, and a few other islands. Those islands are called Indonesia, or East Indies, and belong to-day to Holland. Malay Peninsula and the northern part of Borneo belong to England. Besides, there are in the South Seas three small archipelagoes called the Caroline, Marshal and the Mariana, which form Micronesia. They had been in the possession of Germany before, but were handed over to the Japanese mandatory administration as a result of the Great War. Japan call them the Nanyogunto, or the South Sea Archipelago, but while in the German possession, they were called generally Südsee Inseln, which means the South Seas Islands. Allow me to repeat here once more that, when I say the South Seas Islands, I mean only Sumatra,

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Java, and the islands of the Dutch East Indies. I begin with Java, for the island has many things interesting to the students of Buddhist vestiges. In the absence of detailed data, I cannot tell exactly when Budnism found its way to the island. But, at a time between the fourth century and some years before the establishment of the Western calendar, the Indians founded their settlements at some place, or places of Java. Reliable data indicate that in the sixth century, the Indians succeeded in establishing big settlements in the Western part of Java. And with those Indian emigrants, Brahmanism or Hinduism found its way to the island. Almost at the same time, Buddhism also entered Java. According to an Indian legend, King Asoka of India sent many priests in all directions with a view to propagating Buddhism some time before the birth of Christ. But, it was in the sixth century that Budhism was introduced to Java by a large number of Indian natives, who had settled in that island. As a matter of fact it is recorded in authentic history that a large army of immigrants from India founded an influencial settlement in the Western part of Java in 528 for the first time. Meantime, a legend of Java says that in some remote age a Prince of South India came over to the central part of Java with a large following, and, under the direction of a powerful king founded a kingdom of the Hindu race. Apart from the question how far we can believe the legend from the historical point of view, we know at least that the civilization of India once flourished in the central part of the island in the form of a Kingdom of the Hindu race, which had more profound relations with Buddhism, than with Brahmanism or Hinduism. About the twelfth or thirteenth century, the centre of the Hindu Kingdom steadily moved to the Eastern part of Java, with which the centre of Buddhism in Java also moved eastward. At last, there appeared a powerful and prosperous Buddhist kingdom called Madjapahit, which, however, was conquered and ruined about the fifteenth century by the Arabs, who replaced Buddhism by Mohammedanism, and overthrew the influence of Buddhism throughout the island. Since then, the inhabitants of Java have been under the influence of Islamism. Thus, the influence of Buddhism reigned over the island for a long period ranging between 500 and 1,500 years. So, inspite of the efforts, which the Mohammedans must have exercised for hundreds of years to exterminate the remains of Buddhism in the island, we can still find numerous Buddhist vestiges of gigantic scale through out the breath and length of Java. Of those Buddhist vestiges, one which appeals to the sentiment of the Japanese most is the Buddhist tower of Borobudur, which stands on an eminence in the neighbourhood of a great volcano in the upper reaches of the River Praga of Kedoe County of Jokjakarta State. The tower much differs from a Buddhist pagoda of Japan. It

is a pyramid-shaped stone building of four storeys, its first storey occupying an area of 100 square meters. As to the age of the gigantic tower, the opinions of specialists differ from one another. Some say it is one thousand years old, while others say one thousand and two hundred years. It was in a damaged condition in former years, but, having been repaired by the Dutch Government lately, much of the splendor of the old days has been restored. The tower is considered one of the most splendid and oldest Buddhist remains in the world. In the Western part of Java, we find comparatively few remains of Buddhism. Most of the religious relics we see in the region are of Hinduism. Sometimes, Buddhist images are unearthed in old villages along the Western part of the island. But it is in the Central and Eastern regions of Java, that we see most of the famous Buddhist vestiges. There stands a hill named Dieng to the west of Borobudur at a point where the three states of Kedoe, Banjoemas, and Pekalongan meet one another. On this hill, we see two big cathedrals of stone. They are, however, more of the Hindu structure than of Buddhist construction. But, when we study the Buddhist relics in the South Seas Islands, we must understand beforehand the fact that in the eyes of the Hindoo race, which introduced Budddhism to those South Seas regions, Buddhism and Hinduism were, so to speak, one and the same thing in many points. So these Hindoos and the Java people believed both in Buddhism and Hinduism. Therefore, the images, and other religous relics unearthed inside or outside of the two big cathedrals are mostly of Sivaism. But the inhabitants in the neighbourhood call the cathedrals Tjandi Boeda, which means Buddhist temples. From the cathedrals, there runs a fine road paved with flat stones for miles southward. The natives of Dieng district also call it the road of Buddha. This is another proof of the fact that Buddhism and Hinduism are regarded as one and the same thing by the greater majority of the natives. Many of the old cathedrals found in the vicinity of Borobudur, especially those in the state of Kedoe, are the relics of Buddhism. For instance, the Tjandi Mendoet, and Tjandi Pawon are of pure Buddhist structure, though many relices of Hinduism, such as Linga, are discovered from those cathedrals.

Proceeding about twenty miles to the north-east of Jokjakarta, we come across a town named Prambanan of the State of Solo, where we see another Buddhist relics called the Vestiges of Prambana. The relics consist of a good number of gigantic stone buildings built on a ground about two square miles. The first building we come across from the western part is the Tjandi Kalasan, the second the Tjandi Sari, and the third is a group of six cathedrals, which makes the centre of the relics of Prambanan. Then we see, the group of Tjandi Loemboeng of Boebrah, of Sewoe, of Plaosan,

and so forth, consisting of six to seven cathedrals respectively. Now, what puzzles the students of Buddhist vestiges is that in the Tjandi Lara Djonggrang, which is the biggest of all those cathedrals at Plambanan, we find an image of Siva, in a cathedral standing close by it that of Brahma, in another that of Vishnu, and in another, standing in front of the biggest cathedral, an image of the sacred cow Nandi. These show that the relics of Plambanan are the vestiges of Sivaism and Hinduism. Strange to say, however, all the cathedrals standing around the group of the Tjandi Lara Dyonggrang are of purely Buddhist nature. The images unearthed from the cathedrals of Sewoe and Kalasan groups are mostly of Buddha. The cathedrals of the group of Plaosan resemble, in their structure, a Buddhist monastery of to-day. They have many small rooms. Now, the question we have to answer is. "Why is it that some of those cathederals are of Hinduism, while the others are of Buddhism?" Could it be that the Tjandi of Hinduism were built when Hinduism was at its zenith, and the Buddhist cathedrals when Buddhism flourished? Then, why is it that many of those cathedrals or Tjandi were built nearly at the same time, as have been proved by specialists from their study? After labourious researches, we have found the answer to the puzzling question. In many of those Tjandi, there are words of pledges of the Kings or the feudal lords of those days inscribed on copper plates. From those words, it is very clear that Buddhism and Hinduism were regarded as one and the same thing.

Here is a valuable hint for the students of the Buddhist relics in the South Seas Islands. You now understand that, if prepossessed by the knowledge of the constant struggles between the Hindoos and the Mohammedans in India of to-day, or of the sanguinary fights which took place in India of former days between the Buddhists and Hindoos, you can hardly explain the strange mixture of the Buddhist relics and the vestiges of Hinduism. It seems that after they had found their way to Java, Buddhism and Hinduism were not regarded as two opposing religions, but rather as two kindred sects of one religion, which could be treated as one and the same thing from the practical point of view. And the natives of Java actually did so. Even to-day, the greater majority of the natives of Java cannot tell Buddhism from Hinduism. If we proceed from the State of Kediri to the states of Soerabaja, Pasoeroean, and Boeski, we see many relics of the so-called Hindoo Buddhists. In Malang, especially, we find many relics of gigantic scale. The Tjandi Singasari, which had long been the capital of the Kingdom of Eastern Java, is a well known Buddhist vestige. Properly speaking, the Tjandi Singasari is a Tjoengkoep, or the santuary over the burial place. It was built about the end of the thirteenth century over the tombstone of King Kritanagara, who died at that

time. At the gate to the sanctuary, I saw images of two gigantic guardian gods resembling the Deva kings of Japan. They measure about seven or eight feet in height. But both of them were lying in the grass near by with their limbs half broken. I saw many things unearthed in the neighbourfood of the Tjandi Singsari. They were mostly images of Buddha and other articles of Buddhist Paraphernalia. I heard that the sanctuary had been called by the islanders "the Temple of Siva-Buddha." The reason why the Eastern part of Java abounds in Buddhist relics and ruins of Hinduism is probably that the Kingdom of Madjapahit had its capital in some part of the Eastern part of Java, where Buddhism and Hinduism had flourished side by side, or rather as one religion.

Now, we proceed to the Island of Bali, which stands to the east of Java. The natives of Bali are of entirely different origin from those of Java. But, when the Mohammedans conquered the Hindoo race together with the natives of Java, several hundred years ago, and prohibited Buddhism and Hinduim throughout the island, a great number of the believers of the two religions fled to the island of Bali, where they settled themselves, made themselves a homogeneous part of the natives of Bali by means of inter-marriages. The present natives of Bali are the descendants of mixed race as stated above. So, if we visit Bali, it is not for the purpose of examining the relics of the obsolete Hindoo-Buddhism, as in Java, but with a view to inspecting a religion now having influence among the native people. Bali is a very small island, but I saw there a good number of magnificent cathedrals of stone. While in Bali, I studied the contents of the Hindoo-Buddhism, which has many believers among the natives. And, unexpectedly, I found in it a key to explain the relation between the Buddhism and Hinduism, which flourished in Java in old days. How did I discover the valuable key? I saw that almost all the cathedrals of Bali, and almost all the paraphernalia of those cathedrals were of Hinduism. The ceremonies were observed according to the manners of Hindoo priests. But, to my pleasant surprise, I discovered that the spirit, which pervaded the followers of Hinduism was of pure Buddhism. I saw the priests were talking about Karma, the doctrine of transmigration, and everything that Buddhist priests talk about here in Japan. For instance, such sermons as were given at the cremation of the King were absolutely of Buddhist nature. In a word, the religion of Bali is Hinduism in form, but Buddhism in nature.

Now the Buddhism we have today in Japan has in it much of Hinduism or Brahmanism, besides a good deal of religious ideas and ceremonies peculiar to the Japanese race. As a matter of fact all those religious ideas and ceremonies and the Hindoo and Brahmanic elements are so well systematized and regulated that they do

not disturb faith of the believers in any way. Such must have been the case with the Hindoo-Buddhism of Java of old days. They had observed the ceremonies of Hinduism, but followed the spirit of Buddhism, just as the natives of Bali are doing to-day. The fact that the natives of Java to-day call the magnificent stone terraces or stone pavements of Borobudur "The terraces of Buddha," or "The Stone Pavement of Buddha," is a powerful endorsement of my explanation. The inhabitants of Borobuder and the surrounding districts call the numerous cathedrals "The Tjandi Boeda" but not "The Tjandi Hindoe." This is another endorsement of my belief that the religion among the South Seas Islanders was powerfully influenced by Buddhism.

In Sumatra I had an interesting experience. Heretofore, very little has been known as to the relics of the Hindoo-Buddhism in the island. When I visited the island, therefore, I made a strenuous study about them, and found that there were about seven of such relics. The centre of Buddhism of Sumatra is Palembang, a southern state of the island. In the state of Palembang, there is a town called Tanah Aboeng, which is noted for the relics of the obsolete Buddhism. Another Buddhist relics are found in the town of Moeara Takoes in the mountain district of Padangsche Bovenland. The relics in Moeara Takoes are called the Tjandi Boengsoe. The town of Boetar of the state of Deli of the Eastern coast of the island is also noted for the remains of an old cathedral. The rest of the Buddhist relics of Sumatra are all in the Padan Lawas district of the Central Sumatra, namely one is in Portibi, another in Binanga and the last one in Goenoeng Toea. As the object of my trip was the investigation of the religious relics, sentiments and customs, I set my foot in every part of the villages inhabited by savage people, by crossing over great mountain ranges, forming the backbone of the island. Now, it takes anybody two or three days to reach any of those places known for the Buddhist relics, no matter he tries it from the East or the West. With a native as my guide, I went from one to another of those districts in search of the Buddhist relics. At first, I was rather disappointed to see that the relics were nothing but piles of broken towers of brick. The natives of Sumatra call those relics Biara in their own language. Of course, Biara is a declension of the Buddhist word Vihara. On the whole, the inhabitants of Sumatra have more of Buddhist influence than those of Java. And the images unearthed in Sumatra are mostly of Bodhisattvas. I saw many engraved epitaphs in the island. Some of them are very old; a few of them surely date back to the fifth or sixth century. While in Batoe Sangkar and Pagoerajan of the Padangsche Bovenland, I saw an epitaph written in the letters of the Java people of old days. I also saw an epitaph written in Sanscrit. Both of them were of

great interest, being full of useful hints for a student of Buddhism. Concerning the origin of the Buddhism in Sumatra, I made a study for some time and have been led to a conclusion that Buddhism entered Java, through Sumatra and not direct from India, though it is generally beleived vice versa. I said that Madjapahit was the last Buddhist Kingdom in Java. When the kingdom of Madjapahit was at its zenith, Samarinda, Bandjermasin, and some part of Celebes were all under its influence. So, it is quite possible that Buddhism found its way to those places with influence of the Madajpahit Kingdom. While in Sumatra, I was often surprised to hear the natives speak the names of Buddha, or those of Hindoo Gods, without knowing their meaning. This shows that those places were once under the influence of Hindoo-Buddhism. Not only in matters of religious sentiment, or thought, but in their daily life, simple furniture of their dwellings, in their clothes, and in the dishes I also found things of Hindoo origin. In some part of Borneo, Buddhist images are often unearthed even now. It is a well known fact that the Palembang district of the Southern Sumatra was under the influence of the kingdom of Madjapahit. But, the central and northern parts of Sumatra were beyond the reach of the power of Madjapahit. So, we cannot entirely attribute the origin of the Buddhism in those regions of Sumatra to that of Java. In this connection, a French writer, M. G. Ferrand, asserts in his work "L'Empire Sumatranais de Crivijaya," (Paris, 1922) that the Buddhism in the central and north Sumatra had come direct from India, before Buddhism was introduced to Java. The French writer is quoting freely from I-tsing's "A Record of Buddhist Religion as practiced in India and in the Malay Archpelago" and oriental and occidental literature, dealing with the subject. My investigation shows that in comparatively late years, the Buddhism of Java found its way even to some part of the central and north Sumatra, along the rivers of the Eastern coast of Sumatra. The images unearthed in the remote parts of Sumatra were generally of the Hindoo Gods, but some of them were surely the images of Buddha. I studied epitaphs and other things found in those regions and saw that the religion of the natives of by-gone days was also Hinduism in form, but Buddhism in spirit. The natives in those places often say Agama Boeda, or Biara (Vihara); they are both Buddhist words. So, it is clear that Buddhism had a powerful influence over the religious sentiments of the natives. All those facts, I think, support in some way the opinion of M. G. Ferrand that the Buddhism in Sumatra had its own origin. At present, most of the natives of Java and Sumatra are under the influence of Mohammedanism, in matters of formality. In regard to their religious sentiment, inner life, modes of living, etc., however, they are still under that of Hinduism

and Buddhism. There is an instance, which tells of Buddhist influence among the natives. Along Lake Toba, which lies to the north of Padang Lawas, there are some villages of savages named the Batak tribes. From old days, they are feared by the white people as horrible cannibals. They are not nicely clothed of course. But, strange to say, the roof of their small dwelling houses has the elegant curve like that of the Zojyoji Temple of Shiba, Tokyo. A savage race like that could never think of such an exquisite design, but for the influence of Buddhism. Another surprising feature of the Batak people is that they have their own letters. That a group of savages, who until recently were cannibals, have letters of their own is hardly short of a miracle. I made a deliberate study about the origin of their letters, and found that they are from Indian letters. The natives of Sumatra have three different kinds of letters. The first is called the Lampong letter, for it is used in the district of Lampong of South Sumatra, the second the Rentjong letter, which is in use in districts to the north of Lampong, and the third is the one used by the Batak people. They put down their letters on paper of the bark of trees in ink made of the juice of some plant resembling the lacquer-tree. The letters are made of Indian letters, and are very simple both in form and usage. They make vowels by adding some points to the consonants. Thus, we see that the influence of Hinduism and Buddhism in Sumatra had come in old days direct from India, though in comparatively later years, those religions entered Sumatra from Javà. The famous Dutch scholar Kern is of opinion that some of the Batak tribes must be the descendants of the natives of South India, because they have many Indian names among themselves.

Now, putting aside the questions of the origin of the Indian civilization in those South Seas Islands, let us see the religious fields in those regions. As I have stated, Buddhism and Hinduism had had great influences among the natives of the South Seas islands. But, about five hundred years ago, those religions were overturned by the influence of Mohammedanism, which found its way to Java, Sumatra, and other places at that time. I say they were replaced by Mohammedanism, but, in saying so, I only mean that they were banished from those districts only in form. Mohammedan priests came to occupy the seats, which had belonged to Buddhist priests before. The Buddhist temples were replaced by those of Mohammedanism. But, the Buddhist and Hindoo influence remained in the heart of the people. They became, or rather were obliged to become, Mohammedans in form, but remained Buddhists and Hindoos in spirit. In the country villages of Java, there are many "sacred places" which are also an embodiment of Buddhist belief. A "sacred place" consists of a tall tree spreading its branches over a sacred stone lying at the root of it. The stone is regard-

ed by the natives as the abode of a God. In no part of Mohammedanism, I can find a sacred place consisting of a tree and a stone. We cannot explain the strange fact but by a knowledge of Indian legends. The natives have an interesting dance called "Wajang-Wajang." They make many leather figures, and let them fight or play together on a screen. The theme of the play is mostly adapted from Ramayana. We can easily see that it is a very difficult task to make pure Mohammedans of a people, who use Indian letters, have Indian civilization, and are under the influence of Hinduism, supported by a knowledge of Buddhism.

I intended at first to study the relics of the now obsolete Buddhism and Hinduism. But, when I visited Djokjakarta, I was almost startled with the unexpected news that Prince Notodiradja, younger brother of the King of the country, was making strenuous efforts for the revival of Buddhism. The movement, however, was not permitted, because the country had Mohammedanism for its national religion. Therefore, Prince Notodiradja quit his high post, and is now continuing his movement at Bandoeng of West Java. Fortunately, he found his supporters among the peers of the court of King Soerakarta. With the cooperation of those friends, Prince Notodiradja is freely holding Buddhist meetings. I hear that the number of people now working for the revival of Buddhism in the district is over 6,000. Those friends of Buddhism say that the old people of Java were obliged to accept it with the promise that propagation of Mohammedanism in Java would be allowed for five hundred years to come. Now the term of five hundred years has just expired, so it is high time that Buddhism should take its place. I said that the number of the people, who are working for the revival of Buddhism in Java is about 6,000. But, it is very probable the number is much larger to-day. The result of my investigation in the South Seas Islands is thus very encouraging from the standpoint of a Buddhist. I believe that if we put forth a good effort, we shall be able to revive the spirit of Buddhism even among such savages as Batak tribes, not to say of the peaceful natives of Java and Malay, for, as I have repeated in the forgoing paragraphs, they are still under the influence of Hindoo-Buddhism.

ENKU UNO.

EIGHT FUNDAMENTAL PRINCIPLES OF BUDDHISM

III. Idealism

THE third fundamental principle of Buddhism is idealism. As a nation without ideals goes to ruin, so a man without them is doomed to degeneracy. What civilization and culture we now possesses have been built up by us in the efforts to realize our ideals. Art is an attempt at realization of our ideals and so is law, politics and economics. Law is a stipulation or contract between a State and the individuals constituting it, while politics is the putting of such a contract into practice. Efforts to adjust and put society in order in regard to demand and supply are economics. Education, ethics, religion and philosophy are nothing but exertions for advancing and completing our individual characters. It is the aim of education to build up our characters as members of the public and as private individuals at a time when we grow up in body and mind, of ethics to make ourselves good and noble in the relation between man and man, of religion to elevate ourselves to the highest possible point of perfection in that between common personality and superhuman personality, and of philosophy to perfect ourselves in a logical way by means of thinking and meditation. In this sense Buddhism must be said to be at once religion and philosophy.

All these are art without technics. Besides these, there is art, pure and simple, which is an attempt to represent ideals by means of objects. It is art with technics and one in which we try to find ourselves in things material. Paintings are attempts to represent our ideals by means of colours, sculpture by means of carvings in wood, stone or metals, music by means of sounds, drama by means of actions and speeches and literature by means of written words. Art, while representing ideals of the producers, tries to convey them to other people. From paintings and sculpture worked out by those possessed of special talent for producing them, we receive their ideals through the eye. Similarly from music we receive the ideals of composers through the ear and from literature and drama those of poets, men of letters or dramatists through the eye or the ear. We can receive from ideals of not only our contemporaries but of those who lived in the past. The usefulness of art galleries and museums is to be principally found therein, they being the public stores of national ideals represented in art.

Science, pure and simple, is quite different from art. It may perhaps not be unreasonable to consider science as a branch of art for studying and bringing to light the secrets of nature. In fact there are in the West some scientists who hold this view as regards science. But what can be regarded as art in science is mostly found in the

methods of discoveries and inventions. Consequently it is proper to let science stand aloof of, and side by side with, art and to distinguish one from the other, regarding the former as efforts to find things in ourselves and the latter as those to find ourselves in things. In other words, it is only natural and reasonable to regard science, which is general in nature and art, which is individualistic in nature, as two opposite things and to include in science all branches of knowledge which apply its fruit to practical utility.

When all those referred to in the preceding paragraphs are put together, adjusted and worked in society in a harmonious way, we call it civilization or culture. In a word, civilization is art we have jointly created. Herein we discover an art by which we register, estimate and criticize our civilization. This art of criticizing civilization is history. Efforts, which, inspired by the history of the past, are put forth for creating a greater history, are the causes that prompt nations to progress.

Art, irrespective of art, pure and simple, with technics and quasi-art without technics, is the result of our efforts to realize our ideals. Buddhism is a religion composed of ideals. During the fifty-one years of activity, Buddha preached and taught with no other purpose than realizing his ideals in this world. In fact what is called law in Buddhism is none other than ideals.

IV. Elevation of Personal Character

The fourth fundamental principle of Buddhist is the elevation of personal character. Ethics, philosophy and religion have all this as its aim, but this is especially the case with Buddhism. It may even be said that the elevation of personal character is the one and sole aim of Buddhism. In Buddhism there are a certain number of stages of development, through which one must pass in elevating his character. Buddhism teaches us to raise ourselves from the stage of common mortals to that of superhuman personality of a Bodhisattva and even to that of absolute personality or Buddhahood. In this way, from beginning to end Buddhism keeps in view the principle of the elevation of personal character. In most of other religions man is denied the privilege of making himself a superhuman being, but Buddhism teaches us that all of us can attain Buddhahood without exception. In this respect Buddhism is unique, being the only religion that teaches us to elevate ourselves to the supreme or absolute height.

J. TAKAKUSU.

A SUGGESTION TO INTENDING TOURISTS TO JAPAN

TIME and distance have been almost annihilated by modern machinery, and the trip from America to Japan takes no longer now than did the trip from America to Europe in former times. Ten days after leaving Yokohama a steamer of the latest style would arrive at Vancouver, and in less than fifteen days from leaving Japanese shores its passengers would be in New York or St. Louis. Inside of sixty days one may leave New York, cross the continent and the Pacific, spend four weeks in cities and famous places of Japan, and return again to New York.

"When," says an American Tourist, "I recently visited Japan I found that many changes and vast improvements had been made since my first visit to that county before the great earthquake of 1923; but there was enough of the original flavor left to satisfy the most jaded of tourists, even if he never went beyond Yokohama or Kobe." Indeed each year is changing and Europeanizing—or Americanizing—Japan the more, and the sooner comes the more Japanese the tourist will find it. Every season is a good season, each month has some special attraction, and especially the time of the cherry blossoms is the gala season of the year. The rainy seasons of June and September and the heat of midsummer oppress many, but from the first days of the poetic springtime to the end of the chrysanthemum season (November) and the long-drawn autumn, the outdoor life gives an interest and colour which the wintry months lack. In midwinter, Tokyo is crowded, the Imperial Diet is in session, society is in full activity, pageants and holidays are many, and even at its worst the weather is a gentle contrast to that of the continent of Asia or across the Pacific.

The tourist is recommended in the first place to know something of the history of Japan which is extremely interesting to foreigners. As is well known, when Christopher Columbus set sail from Spain he expected to find not only a shorter route to the Indies, but also the great Zipangu, of whose wealth of gold Marco Polo, a celebrated Venetian traveller, had heard at the Peking court of Kublai Khan.* When Columbus had left San Salvador and sighted Cuba, he was sure that Zipangu (Zih-pun-kou, or Nippon-koku, the Land of the Rising Sun) lay before him. He failed, but after half a century, or about 1542, Portuguese arrived in this country by chance, and side by side with their lucrative trade, made possible the work of the early Jesuit missionaries, for whose interference with political affairs, however, the country was closed to foreign intercourse until Commodore Perry's visit in 1853—a memorable year.

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* 忽必烈(元世祖).

One must know of the great general of the middle ages, Toyotomi Hideyoshi, or the Taiko, the Napoleon of the Orient, and also of the founder of the Tokugawa Shogunate, Ieyasu, the Augustus of the Golden Age. They must know too the decay of the Emperor's power and the usurpation of his functions by the Shogun, or generalissimo, until the restoration of the Emperor to power as the sole sovereign in 1868. Besides he must learn of the marvelous political and social changes since that time—e. g. the quick exchange of a feudal system for a constitutional monarchy; the extinction of a privileged military class and election of a lower house of parliament directly by the people, etc.

With the operation of the new treaties in 1889, extraterritorially ceased in Japan, all foreigners being now subject to Japanese laws while in the country. The special passports obtained through one's legation or consulate are no longer required. Every wise traveller of course carries a passport from his own country as a means of identification in emergencies. As a rule, a foreign (European or American) servant is quite useless in this country. The tourist can easily find a well-trained Japanese "boy" or valet and lady's maid who speaks English to be of assistance in travelling and adds much advantages to him or to her. A guide is both necessary and advantageous to any one, especially not speaking Japanese, who is not well acquainted with this land and who would travel comfortably in the interior, or off the beaten track. The tourist is warned of the "boy" or guide who speaks a little English, and assumes to guide at a greatly reduced price. The traveller has little to fear for his health in Japan, where sanitary regulations and quarantine are strictly enforced.

In almost every city curios are abundant, but the stranger need not expect to find great treasures in dingy shops and side streets in this modern day of keen appreciation and trade rivalry. The so-called Japanese wares that overflow bazaars and fancy goods shops in foreign countries are abominations concocted solely for the supposed tastes of "outer people," and not used by Japanese themselves at all, are in evidence wherever the salior or the verdant tourist may wander. Collections in all other parts of the world long ago drained the country of the choice products of the old artists, but imitations of the old wares and forgeries of the old masters are abundant. In the absence of any public art collections, systematically arranged and labelled in English, German, French, etc., the tourist has no standards at hand for comparison, and the curio dealers palm off their spurious goods the more easily. Connoisseurs are victimized as often as novices. Since the westerner has become so enthusiastic over Japanese paintings, forgeries of Sharaku, Harunobu, Hokusai, Hiroshige, Okyo, etc. have been the profitable employment of trickish painters. As original

paintings by those famous artists are extremely rare and therefore command very high prices, bargains may be distrusted. The days of bargainings in the old fashion, of haggling for hours over a few *yen* are fast ending, too, and fixed prices and goods marked in plan figures are the rule at the best establishments.

The manager of one of the biggest foreign firms in this country once told me that the Japanese were very unreliable in business matters — in fact, down-right dishonest. He contrasted them with the Chinese whom he regarded as most satisfactory from the stand-point of the merchant. This is a generalization far too sweeping. In Japan hitherto trade has been left to those whose sordid and greedy qualities placed them out of sympathy with the great bulk of the nation, whose temperament is to give and take, but not bargain and undersell.

But before leaving the subject of art, just one word more about it. We often hear one who deplores the fading away of old Japan, but it may be a consolation to reflect that in the fields of painting, music, and the drama at least, the Japanese is prepared to grow by evolution and not by revolution. Moreover Japanese art has nothing to fear from abroad; most of the Japanese who went abroad to study exhibited no particular enthusiasm when they returned home, and displaced none of the local favorites. Of course native art will be modified in time to the extent of making anatomical correctness and mathematical perspective relatively more important; but even as matters are to-day the body of Japanese connoisseurs might feel that Europe or America has more learnt from Japan than Japan from Europe or America — at least in the art world. The masterpieces of native art are jealously treasured in museums and homes of wealthy men of taste. The price of good native work has not fallen; it is in steady demand, not merely in Japan, but abroad too. To-day the foreigner finds it difficult to pick up art treasures on the streets of Tokyo or other places any more than he can pick up Raphaels and Turners in the department stores of Rome, London, Paris, Berlin or Dresden.

By some foreign observers the Japanese are credited with a monkey-like desire to copy everything alien. This is true only to a very small extent—at least to-day. The more they study the Japanese, the more they see that he takes the good where he finds, and does not admire a thing merely because it is from abroad. European painting, music, and drama leave the Japanese rather cold—the very things European might fairly assume to be worth the admiration of Japanese.

As to the Japanese people a recent writer who has stayed for a long time in this country remarks flatteringly as follows: "Everywhere the traveller finds that there are no other people so refined, so courteous, gentle, amiable, interesting and innately aesthetic as these Latins of the Orient, and one remembers that at Peking in 1900, in Manchuria

in 1904, and at Tsingtao in 1914 the Japanese army by its perfection of transport, commissariat and equipment, its surgical and sanitary work, the drill, discipline and dash of its troops, its passionate, or more strictly fanatic patriotism, and its humanity to the conquered, surpassed the armies of all other nations —armies of the so-called Christian nations who send missionaries to Japan."

Many most distinguisned men of my acquaintance during my stay in Europe for several years have visited Japan for the purpose of writing books on the political condition, social life, religious world, or any other subject of the country. Most of them have commenced by purchasing or hiring a make-believe wife, and thus at the outset making it impossible for them to be received into decent Japanese Society. Such people spread the idea that Japanese manners are very free; that social morality is at a low ebb: i. e. that Japanese marriage is at best a sketchy sort of partnership, after a theory initiated by a cold-headed economist. This is true of Japan only so far as it is true of European countries and of the United States of America. The ladies of Japan enjoy more liberty than do any other in the East, because they can be more trusted. They are animated, graceful, and accomplished, largely by reason of this liberty.

While Japan as a whole has been in the main studied by foreigners, and while much and varied informations have been gathered about the nation, especially since the Japan-China and Japan-Russia Wars, their actual state has been overlooked with brief mention; or entirely misunderstood. One who would know the real condition of Japan and its people, so sociable for their friends on the one side, and so brave against their enemies on the other, as they have been well observed by the foreigner, should, besides studying Japanese history written by competent — not inexperienced and superficial—authors, try a journey to the Land of the Rising Sun.

SHUJIRO WATANABE.

A LIVING BODHISATTVA

In writing the story of a young Japanese woman, who is looked up by all her neighbours as a living Bodhisattva because of her unselfish love and super-human courage with which she has been helping her doomed husband in the midst of countless miseries of life, I think I can do no better than quoting here a passage from the story of a "Typical Woman of Japan" written in a certain magazine in January last by a well-known writer. He says:—

"Japan's best product is undoubtedly her woman. True, she is not so highly advanced in ideas as her sister in the West. She may not know much of world politics, be rather poor in higher education and may not be a brilliant companion at tea or dinner. But none who knows anything of the Japanese woman can deny that she is about the highest specimen of womanhood the world has ever seen. Writing of her, Lafcadio Hearn, whose wife was a Japanese lady, says: 'Before this ethical creation, criticism should hold its breath; for there is here no single fault save the fault of a moral charm unsuited to any world of selfishness and struggle ..... Perhaps no such type of woman will appear again in this world for a hundred thousand years: the conditions will not admit of her existence.'

"Japan has been and is rapidly changing into a modern nation of industrial civilization, but fortunately for us there still exist in this country many such women as Hearn speaks of. The Japanese woman is the crowning product of the spiritual civilization of Old Japan extending for centuries. She will not disappear, let us hope, so readily as rape-oil lamp did before the advent of electric lights.

"Prof. B. H. Chamberlain quotes in his 'Things Japanese' a well-known author as writing in a letter to him: 'How sweet the Japanese woman is! All the possibilities of the race for goodness seem to be concentrated in her. It shakes one's faith in some Occidental doctrines. If this be the result of suppression and oppression, then these are not altogether bad. On the other hand how diamond-hard the character of the American woman becomes under the idolatry of which she is the object. In the eternal order of things, which is the higher being,—the childish, confiding, sweet Japanese girl, or the superb, calculating, penetrating, Occidental *Circe* of our more artificial society, with her enormous power for evil and her limited capacity for good?' 'That Japanese women are charming,' adds Prof. Chamberlain, 'either because or in spite of the disadvantages of her position, is a fact which the admiration of foreign lady travellers proves more conclusively than aught

else; for in their case such admiration cannot be suspected *arrêire-pensèe*. How many times have we had heard European ladies go into ecstasies over them, and marvel how they could be of the same race as the men! And closer acquaintance does but confirm such views.'

"But is sweetness or womanliness the only point of excellence of the Japanese woman? Ordinarily she is meekness personified,—kind, gentle, faithful, modest. It is on these phases of her character only that foreign admirers of the Japanese woman speak or write enthusiastically. In fact most of them seem not to know that she is possessed of courage of very high order and that in emergency she can rise to the occasion and meet the trial with perfect composure. The ideal Japanese woman in Old Japan was one who was outwardly gentle and inwardly strong. Japanese history teems with the stories of such heroic women and even to-day the examples of such heroic women are too common to attract much notice from the public. Hundreds of thousands of Japanese homes are the nobler, the happier, the more independent and respectful because of the presence in them of mothers, wives or daughters, who can be relied upon to face and tackle with whatever danger or difficulty any moment with perfect equanimity of mind."

Typical of such women is Kiyoko Waku, aged 27, of a certain village of Gifu Prefecture, where in spite of her crippled leg, she is now taking care of her husband, who is abandoned by not only the villagers, but also his own parents because of his horrible disease, which no physician of to-day can cure—leprosy in a virulent form. It was eight years ago that Kiyoko married her husband, who was then a handsome and healthy youth of two and twenty. He was the only son of a well-to-do farmer. And for about two years, the young wife lived a happy matrimonial life with her husband, who was very kind to her. But her happiness did not last long. One day towards the end of spring six years ago, her husband said he felt some pains about his loins.

"Perhaps, my honourable husband has taken cold," said the young wife, "take some drug, and have a good sleep to-night. To-morrow, it will be all right with you."

The husband took some drug as was told by his wife, and went to bed at night much earlier than usual. Next morning, however, he found the pains almost unbearable, and the doctor was sent for at once. The doctor assumed a very grave look, when he had examined the patient. He took the wife to another room, and said; "I cannot tell for sure now, but if I am not mistaken, the disease of your husband is cursed leprosy. To cure it is almost beyond the power of medicine. You have to fight the disease for life. Perhaps you can do him good by taking him to the hot-spring of Naruko

of Miyagi Prefecture."

Kiyoko was startled. At first she could hardly believe the doctor. Gradually, however, she realized the situation. Without telling her husband anything about his horrible disease, she consulted her father-in-law. The old farmer listened to her in silence, and said, when she had finished her story :—

"I am very sorry, very very sorry, that you have to take care of my son, who is suffering from such cursed disease, but I shall thank you infinitely if you will take him to the hot-spring of Naruko, which is noted for its good effects on all sort of ulcers." In the course of a few days all the preparations for the trip were completed by the old parents of her husband, and the day of departure came. At the end of May, 1921, Kiyoko left for the hot-spring of Naruko, and thanks to the civilized system of communcations, the young couple found themselves safe at their destination at night the following day.

Knowing that they must stay there for a long time, they rented a room of a peasant in an adjoining village in order to economize the expenditure. And they went to the hot-spring every day for several months. But the disease was a doomed one. In spite of her efforts, his disease became worse and worse, and at last every people in the neighbourhood began to suspect the nature of the disease. Then the fatal day came at once. One day towards the end of October, the poor couple were thrown out to the street by the villagers, who were so afraid of the cursed disease that they forgot to have pity on them. They took an afternoon train for their native village in Gifu. But, one of the passengers soon noticed the gruesome spots on the face of the cursed husband, and whispered it to another passenger. In a few minutes all the passengers knew that they were sharing a car with a dangerous patient, and as soon as the train reached the next station they forced the poor couple to get out of the train. Kiyoko saw the station-master and asked him to have them taken to their native place. "Those who are suffering from a disease which are unpleasant or dangerous to other passengers shall not be given passage in any way, (Article 5 of the Railway Regulations)" was the only answer she obtained from the station-master. "Sir, from here to our native place, there is a distance of over seven hundred miles. How can we cover such a distance on foot? Please be merciful, and give us a passage in a freight car, if passage in an ordinary car is unallowable," said the poor wife, as if she were asking for her life. "No, nothing can be done," answered the station-master, "the public interest must always be kept above the private one." The answer was right, though somewhat cold. "He is right," said the young wife within herself, "well, I will take my husband to Gifu by myself." The brave

woman did not lose time over spilt milk. She went out into the street, purchased a second-hand rikisha and a few sheets of blanket. She helped her husband up to the rikisha, covered his knees with the blanket, so that he might not take cold, took hold of the shaft, and bravely started for their native place which was several hundred miles off with unkown mountains and rivers on the way. We can easily understand how difficult it is for a woman to cover a distance of more than seven hundred miles over hills and mountains helping a helpless man. To make the trip more difficult and miserable, they could not obtain lodging with any inn, all because of the disease of the poor husband. Sometimes, they slept in unknown shrines on the roadside. Often, they earned their sleep under the floor of Buddhist temples. She did her best to return to her husband's house as quickly as possible. But, in spite of the strong will, the physical strength of a woman is limited. She could only cover ten miles a day at best. Winter came with snow before she crossed the mountain of Hakone. They were often in danger of being frozen to death. To make the long story short, they managed to return to their native place at the end of January, 1922, more dead than alive. When her father-in-law heard her story, he said nothing. But, retiring to his room a little while later, wrote a long letter of apology to her father, who lived in a neighbouring village, enclosing in it a letter of her divorce. When her parents saw the letter, they wept that their daughter had been subjected to unspeakable hardships. And the next morning they sent her elder brother to take her back from her doomed husband. She did not accept the divorce. But her elder brother took her to their parents by force. She, however, remained in her parents' home only a few days. When every body was out, she escaped from the house and returned to her sick husband, leaving a letter behind to tell her parents that she was bound to her husband by Buddha, and to try to cut the tie would be a great sin. Moreover, the poor husband would have no one to look after him. "So, please give me up for lost, for I cannot desert him for anything." Her parents and brothers heaved deep sighs. "Poor thing! It is all because of her Karma," they said, and they no longer tried to take her back. And Kiyoko was glad that her parents and brothers gave her up to her Fate. Meantime, the virulent disease of her husband became from bad to worse; at last his body was covered all over with gruesome spots of dark purple, and began to smell even at a short distance. And to make the matter worse, the prolonged disease brought with it extreme poverty to the family while all the neighbours demanded the husband to be sent to a leper-house without delay. Even his own parents began to fear him. But the wife alone did not desert him. She

remained as dutiful to him as in those happy days of matrimony. She did everything for him that the best sick-nurse in Japan would do for an ordinary patient. The doomed husband could not sleep well at night. So she often sat up with him lest he miss company. She washed his clothes, which no one else would touch. She helped him wash hands when nature called him to do so. But these were not all the hardships that were meted out to her. In 1924, she became lame, having overworked herself. At first, she could not help her husband as before. But with a super-human effort, she overcame the difficulty. While in house, she would move about with the help of her hands, and would do for the sick husband everything she had been doing before. When taking him out of an evening or morning for fresh air or for seeing views, she would take him about in a little wagon, supporting herself by means of a crutch. All the villagers were at last impressed with her divine love, and those who once had planned to banish the cursed patient to a distant leper-house withdrew their scheme, and have begun to give words of encouragement to the admirable young wife. The writer does not know if the noble woman is still taking care of her husband, who, speaking candidly, must be now a mere lump of rotten flesh and blood, if not as yet dead.

To make the dark story a little brighter. I will quote here from a Tokyo magazine issued in October last, a passage of a reporter who saw her last summer at her husband's house.

"In a few minutes, the peasant, who guided me to the house came out, saying, 'Sir, the Bodhisattva is coming soon.' 'Bodhisattva? Who is Bodhisattva?' I asked. 'Why? It is the noble woman you are to see now. All the people here call her "Living Bodhisattva," for who else in the world can act like her?' I felt a profound respect for her, who has won such popularity among the villagers, and began to picture her figure in my head. But, I had not long to wait before I noticed some one was coming out of the house. I raised my eyes, and saw right in front me a youg pretty woman of slender form. She had bright but meek eyes, which at once aroused within me a friendly feeling towards her. What pleasantly betrayed my expectations, or anticipations, were that in no part of her face and body, I could recognize effects of painful life. Her countenance was somewhat sunburnt, but was as bright as that of a maiden in her teenth. And, somewhere about her, she had an air of a lady, who is enjoying every facilities of civilized life. 'I am sorry,' I said to her, 'that you have to sacrific all your happiness for your sick husband. I hope happier days will come to you.' 'Excuse me, sir,' she said, 'but you are mistaken. I am making no sacrifice on my part. I am not unhappy, but quite happy.' I could not believe my

ear, so I asked: 'Pardon, madame, do you mean to say you enjoy the life you are leading now? If so, please tell me how could you be happy when in such adversity.' 'Excuse me, sir, but I mean to say I enjoy my life as it is. Do you not think it is happy to be always sure that you are making some others happy? I think you can understand that I am quite happy because I am making my husband happy, or, at least, alleviating his miseries as much as I can.' And she smiled, not a sad smile, but a quite happy smile. I felt properly rebuked, and was convinced that she was really a Bodhisattva in the form of a woman."

KYOHEI YAMAMOTO.

THE NEW COURAGE

He who wills that wars shall cease
Fills his mind with thought of Peace.
The word his lips so frame, and say,
Will speed a Peace-thought on its way.
His hand o'er-glows with friendly deed—
(Peace the yield of Peace-sown seed);
And in serenity shall start
His foot, on errand of his heart,
For deep within his soul there burns
New Courage—as he, thinking, learns
That end of war, and Peace can be—
By his responsibility.

J. W. COCKCROFT.

AN INCOMPLETE PICTURE OF INDIA

WE have received the following interesting letter from an esteemed Indian friend:—

Sir,—Nearly six months have passed since the excellent article on "Civilization Without History" by Dr. J. Takakasu appeared in the September issue of the *Young East*, in which the learned author gave us an idea of what India owes to Buddhism. While admitting that Buddhism did much to this ancient land I feel that a few points require to be explained and these are:—

1.—It is Buddhism that has given history to India which was without one,
2.—Not only Buddhism gave history to India, but it also taught the method of keeping personal records giving age and dates and place of initiation to decide one's seniority in the order,
3.—Ancient India had not known anything of councils. It was Buddhism that taught her how to conduct them,
4.—Again it was Buddhism that gave dramatic art to India which had formerly possessed none,
5.—Buddhism gave to India magnificient temples, pagodas, libraries and universities,
6.—Buddhism helped in the foundation of great dynasties, and
7.—In short it was Buddhism that enabled India to possess a civilization in the modern sense of the word.

Without going to examine whether every one of the above statements is correct, I wish to say that the author, in common with many, has only the Northern India in mind, the civilization of the Aryans and their society. But that is not a conception of India as a whole. It is the common mistake of many to think of India as constituted of the land extending from Himalayas on the north to the Deccan in the South. They leave entirely out of their consideration the Southern Peninsula extending from the Deccan to Cape Camorin, the land of the Dravidians. The Tourists' India consists of the land north of a line drawn from Bombay to Calcutta, and when they talk of Ancient India and her civilization, they mean the Aryan India and Aryan civilization. But that is not the whole India. It is not a complete picture. The Dravidians were an ancient race, the original inhabitants of this land so far known, with a glorious civilization of their own, a well developed language, literature and an organized society. They had their art, their music is even now easily distinguished from the northern or Hindusthani music. They had a stage and written dramas. The Dravidian architecture is unique, magnificient and impressive.

I am sorry that neither space nor time will permit my answering to each of Dr.

Takakasu's claims, but I shall take one example, and that is that "Ancient India had not known anything of councils." In the Tamil language, the mother-tongue of the ancient Dravidians, we have the word *Sangam* which means a council. If we examine the Tamil literature we meet every now and then with "Councils of learned men," "Councils of Ministers," "Councils of artisans" and so on. If Dr. Takakasu means the Aryan India when he says "Ancient India," my remarks then have no bearing. I would, however, like to quote below what Mr. C. F. Andrews has pertinently said in the article he has contributed to the *Indian Daily Mail Anunal* for 1926 on "Indians Overseas," as I feel that Mr. Andrews' statements will give a clear conception of the Dravidian India :—

"The ancient Dravidian people were evidently great navigators. Their civilization had reached a high stage of material perfection long before the Aryan immigration into India by land through the Khyber Pass and across the lower ranges of Baluchistan. We have ever accumulating archaeological records of the penetration of this civilization northwards both by land and sea, and its date has been pushed back, owing to recent discoveries in Sindh and the North Punjab, to more than 3,000 years before the Christian Era. It has even been brought within the range of historical surmise, that the earlier civilization of the Mesopotamian valley had their origin in an emigration from Southern India in prehistoric times. The skill reached in those earliest ages in city building and the arts of civilised life make it also quite possible that navigation had reached an advanced stage side by side with other arts. If so, the Dravidian migration to the Mesopotamian valley (assuming it can be historically proved) may well have been by seas and not across the great land barrier at all.

"As far as we can gather, up to the present range of our imperfect knowledge, the earliest Dravidian civilisation, like that of Babylon itself, was more definitely of a material than a spiritual kind. It did not appear to give any vital religious message to mankind. But even while thus speaking of it, I must be on my guard, remembering, the marvelous recent discoveries in Egypt concerning the spiritual reformation introduced by the great King-Prophet, Akenhaton, about whose very existence we were profoundly ignorant only a few years ago. Future discoveries may disprove even the gurded statement I have made above. At least this must be said, that we have very seriously under-estimated the advancement of Dravidian learning and we have given too much credit to the idea, concerning ancient history, that India was a barbarous place when the Aryans invaded it some two thousand or fifteen hundred years before the Christian Era. We know now that great civilisations existed in India before that date. Future historical research may even make it clear that this earliest Dravidian culture went far deeper down into human spiritual experience than we had ever imagined."

In conclusion I wish to remark that this misconception is not by any means entertained solely by Foreigners. Even among Indians themselves many of the Northerners are ignorant of the South, her beautiful literature and art. But we are glad that the "Light of Asia" had His birth in this ancient land, we feel grateful for whatever this land owes to Buddhism and we shall not fail to respond if His messages reach us again through Buddhism.

CEYLON NOTES

Return of a Great Buddhist Missionary

SINCE I wrote last—several months ago—many important events have occurred in our little isle. There is for instance the return of Mr. Anagarika Dharmapala. Mr. Dharmapala has had an extensive tour in the Western countries. He took a little rest in Switzerland; he crossed over to England; and he went to America. In America he has had the rare distinction of addressing a public gathering at the New York Town Hall. His subject was of course Buddhism, and he told the people of America, as he has told the people of several other countries, that in the Teaching of the Buddha alone can they find happiness and peace. The American excursion was, however, a flying visit, and he was soon back in England where his activities were concentrated during the year. He bought a house at Ealing near London and he established a branch of the Maha-Bodhi Society in England. From his headquaters at Ealing a humble magazine called the "English Buddhist" began to be issued. But his ambition is to establish a Vihara or a Buddhist Temple in London, and he has come back to Ceylon to collect the necessary funds for the purpose.

His arrival here has occasioned some who are deeply interested in the propagation of Buddhism in the West, and in the Maha-Bodhi Society itself, to question whether it will not be premature to establish a Vihara in London, and whether the large sum of money which will be spent if the Vihara is to be built, cannot be utilised better. There who have so questioned in the public press are those who have gone into the question thoroughly and have perhaps thought on the same lines as Professor Petzold when he delivered on the Enlightenment Day in Japan a lecture on the "Propagation of Japanese Buddhism in the West" and indicated that, for a beginning, it would not be the proper thing to send missionaries to Europe or America. Along with this question the affairs of the Maha-Bodhi Society itself have been discussed. It emerged in the discussion that no proper account has been given by Mr. Dharmapala of the monies he has publicly collected and the large sums he has received from Mrs. Foster Robinson of Honolulu and that the Society itself has had no general meeting for the last twelve years or so. A welcome result of this discussion is the arrangements now being made to call a general meeting of the society with the purpose of getting into it more members from the general public than has hitherto been the case, and establishing it on a sounder and better basis. Mr. Dharmapala is perhaps the greatest Buddhist missionary of modern times. As such his mission and his work are dear to every Buddhist. It is, therefore, but natural that

if this great man's work is to be carried on after his death, it should be established on a permanent basis. Mr. Dharmapala is too busy with the work itself. He has no time to look into the details in the work of the society. But what the public feel is that Mr. Dharmapala's advisers and those to whom he has entrusted these details have not been altogether alert and ready. They have began to slumber, forget, and be careless. It is now for the elimination of this element that a cry has been raised, and all Buddhists fervently hope that this will soon be done.

The Buddhist Congress

Another important Buddhist event in our little world took place when the Eighth Session of the Congress of Buddhist Associations met in December. I have already written in these Notes the aims and objects and the aspirations of this Congress. It has now become an annual event in the lives of our Buddhist young men in Ceylon. It not only brings them together regularly on a common platform, but also tends to develop a common understanding and a permanent friendship between them who are scattered throughout the Island. As usual December's programme of the Congress consisted of games outdoor and indoor, meetings where various discussions on religious and social subjects were waged, and the passing of a number of resolutions, indicating on what lines the Congress should work this year. I have always been advocating an International Buddhist Congress. Russia has already had, I observe, a Congress at Moscow, representative of most of the Buddhist countries in Eastern Asia. Some years ago the Buddhist Congress of Ceylon passed a resolution to the effect that steps should he taken to bring about the holding of a really representative International Buddhist Congress. But the task was so stupendous, I believe, that succeeding secretaries gradually gave up the idea. An idea of this nature is difficult to be materialised unless a responsible and an influential country like Japan takes the initiative. I believe an international magazine like the *Young East* will be a typical medium through which the preliminaries leading into such a movement can be easily and successfully carried out. And I, therefore, hope that you and your influential readers will attempt seriously to tackle this question.

The Siamese Sect of Buddhist Monks

The domestic quarrels of our local priesthood might not perhaps interest your readers. Nevertheless, I think that you should be acquainted with a controversy that is now engaging the attention of the Siamese Sect of Buddhist monks. In my last Notes to you I wrote a few facts concerning this sect, the chief of them being that professing to be the followers of the Buddha who taught the non-existence of caste. This sect

persists in taking into its folds as priests only people from a particular caste in the Island. And this particular caste being numerically the strongest in the Island, this particular sect of Buddhist monks, the Siamese Sect, wields a great deal of influence in the affairs of the country. But now, almost after two hundred years of its establishment, a cleavage is threatening to take place in its ranks. The chapter that governs the sect has so long been composed of upcountry priests only. The lowcountry priests who have now realised that they too should have a voice in the chapter demand the reform of the chapter by primarily enlarging it with an increased membership of 40 as against 20 now. This enlarged chapter is to contain the lowcountry priests as well. However the upcountry priests have refused to make any changes in the chapter, and consequently the lowcountry priests threaten to bring about a secession. This, of course, is deplored by the majority of the Buddhists in the Island.

Japanese Emperor's Death

Ceylon too shared in the universal sorrow which has been expressed on the death of the Emperor of Japan. On the seventh of this month, when the late Emperor's funeral ceremony was to have begun in Tokyo, all Government buildings in Ceylon, along with the chief consulate and large business establishments flew flags at half mast as a token of respect and remembrance. The Japanese consulate and all Japanese business establishments in the city were closed. In the night at 8 p.m. the acting Japanese consul summoned all the Japanese residents to his residence and conducted a prayer offering at which special prayers composed by the acting consul were read and at the same time a ceremony according to Shinto and Buddhist rites was held. On the same day a cable in the name of the Japanese residents in Ceylon was despatched to the new Emperor who is, it should be noted, not unfamiliar to the people of Ceylon, as it was not very long ago that he visited the Island as the Crown Prince of Japan.

A. DE S.

Colombo, Feb. 10, 1927.

NOTES

The Lumbini Festival

With the Lumbini Festival only a few days ahead, Buddhist bodies in Tokyo are busy over the preparation to celebrate the festival in a way most becoming the occasion. Among others the Lumbini Chorus will broadcast some Buddhist hymns and children's songs relative to Buddhism on the evening of Taimei (the eve for awaiting the spiritual awakening, which falls on April 7). On April 8, various Buddhist bodies will join together and observe the Flower Festival, while parties of Buddhist girls, for the purpose of popularizing the festival, will sell Flower Festival presents and Flower Festival dishes on some of the leading streets of Tokyo. A most significant feature of the Lumbini Festival this year is that a great effort will be made to further the welfare of small children. For the three days ending April 9, all the Buddhist bodies will observe Children's Days to give advice to parents to be more careful about the happiness of their young ones. Besides, an exhibition of pictures, calligraphs, and other miscellaneous articles made by children will be held in the Dendo Hall of Asakusa Park for three days beginning April 9.

We give hereunder an itemized program of the Lumbini Festival for this year.

1. April 7, or the Eve of the Spiritual Awakening Day; (a)—A Lecture meeting; (b)—Radio broadcasting of Buddhist stories, etc. (c)—A concert by the Lumbini Chorus.
2. April 8—The Flower Festival In Hibiya Park.
3. On the Morning of April 8,—A General Propagation in commemoration of the Flower Festival in the vicinity of the Music Hall in Hibiya Park.
4. For the three days beginning April 7—(a) Children Protection Days: (2) Children's Exhibition.
5. April 10—Flower Festival for children in Hibiya Park at 10 a.m.
6. All through those festival days, the members of the Y.W.B.A. will make active movements to popularize the Flower Festival among citizens in general.

A Wealthy Buddhist Spending His Money for the Poor

While a great majority of rich people are lost in pleasure hunting, absorved in their own affairs only, Mr. Tokusaburo Kawai, a wealthy citizen of Tokyo, is using his money for the sake of poor citizens of the city and neighbouring districts. Near the Uyeno Station, there runs a big road by the wall of the Kwaneiji Temple of Uyeno Park. On this big road there has recently been built a building of reinforced concrete. It is the relief office

of Mr. Kawai. Every morning, free labourers, who failed to get jobs for the day, go to the office by twos and threes to have their breakfast, which is served free. If you visit the relief office in the morning, you will see that a large number of paupers are taking their breakfast with grateful expressions on their faces. "The kind Mr. Kawai gives breakfast for 200 men every morning entirely free of charge" said one of the poor people when asked questions by a reporter of a Tokyo paper the other day, "and yet all the office people wait upon us as if we were guests at a hotel. We do not know how to thank him." Mr. Kawai was born of poor parents in Nagoya City, and when a boy of thirteen years old, was apprenticed to a contractor of public works. He was subjected to every sort of hardship of living. He had often to sleep on the ground: he experienced many a day without meals. He learned by his experience how this life is miserable without friend, job and money. He worked, worked, and worked in face of obstacles until he has overcome all the obstacles and amassed a fortune of one million yen. Now, in possession of so much money, an ordinary man would indulge in luxuries. But he is a man, who can sympathize with poor people. In 1915, he built a charity hospital at Nippori at the cost of ¥100,000, and has been giving not only medicines, but also medical treatment free of any charge already for over 10 years. "There is another thing I must do," said Mr. Kawai to himself when he saw an old woman in rugs who was picking up rotten food from a garbage-bin in Nippori district one Autumnal day last year. He put his thought into practice at once, and started the building of the relief office at Uyeno, which was completed in December last. "The poor people must have money besides food," thought Mr. Kawai when the relief office building was completed, and reserved a room thereof for consulting department. Whenever, people, who are in want of money and have no means of obtaining it, visit him, he hears all his or her story with attention, and if he finds that he or she really needs help, gives a monetary help, saying, "Do not think, my comrade, that this money is given by me. This is your money—money given you by the Great Nichiren Bodhisattva." Mr. Kawai is a believer in Buddhism. He is about 40 years old, and as smart as any businessmen of Japan. But the only difference between Mr. Kawai and other businessmen is that while he knows how to make and how to spend his money, many others know only how to make money.

Real Sponsor of American Doll Mission

It was really an excellent idea that culminated in the sending of more than 10,000 dolls from American children

to Japanese children with a message of friendship. The dolls were received in this country with great delight and sincere gratitude. They have been distributed amony schools throughout the country to be treasured there as a reminder of good will of little Americans towards their Japanese brothers and sisters. There is no doubt that they have well served and will serve the purpose with which they were sent across the Pacific. Now it is generally believed that the sponsor of the plan was the Rev. Sidney Gulick and his name was widely mentioned in newspapers as a great friend of Japan. There is no denying that he is one, but doubt is cast as to whether it was he who really originated the idea. A correspondent to the *Jiji*, one of the most influential Tokyo papers, asserts that Mr. Gulick is not entitled to that honour, though he carried out the idea in a most successful manner. According to this correspondent, the real sponsor of the doll mission was Miss Sherwood of Boston, whose name is gratefully known among many Japanese in America as one of their best friends. Some time in 1925, this lady, who was greatly grieved at the passage of the Japanese exclusion bill through Congress, thought that one way of improving the relations between America and Japan was to establish close friendship between children of both countries. With this idea, Miss Sherwood wrote to Prof. Gendo Nakai of Ryukoku University, a Buddhist institution in Kyoto, asking him to send specimens of dolls, which Japanese girls exhibit on the occasion of the annual Girls' Festival on March 3, so that she could show them to American school children. Heartily echoing the sentiment of Miss Sherwood, Prof. Nakai opened in the *Chugai Nippo*, a Buddhist newspaper of Kyoto a subscription list for the fund needed for the purchase of the dolls asked for and succeeded in raising a considerable sum of money. Subsequently he purchased with it some beautiful dolls and sent them to Miss Sherwood in November, 1925. In April last year Miss Sherwood held an exhibition of the dolls in Boston. It awoke a great interest among Americans and the dolls were sent from city to city to be exhibited, while Miss Sherwood gave lectures or distributed booklets on Japan. It was in this way that the idea of the doll mission came to take shape and the Rev. Mr. Gulick materialized it in the spendid way he did. As it is, while fully appreciating the service rendered by him, we should not forget the name of the Boston lady, who did so much for our country in her unostentatious way.

Activities of Dr. Kirby in Japan

It is a little over two months since our friend Shaku Sogaku Saijushoku (Archbishop M. T. Kirby) set his foot on the shores of this country for the

second time, and these two months has been exceptionally eventful to him. After arriving here on Jan. 17 he has been adjusting himself to the Japanese ways of living and on Jan. 29 he started on a very eventful trip to Kamakura, Numazu and Kyoto. At Kamakura he was warmly greeted by his old friends who were his fellows in "Za-Zen" under the late Abbot Shaku So-yen Roshi. On the morning of Jan. 30 he called on Abbot Furukawa of the Engaku-ji thanking him for having bestowed on him the rank of "Tokuho Saijyushoku" three years ago and enjoyed a long talk about their good old days of the "Za-Zen" exprience. Soon after he visited the Tokei-ji just across the road and was greeted with pleasure by Abbot Sato Zenchu Shi. The late Abbot Shaku So-yen Roshi was the restorer of this temple.

Sogaku Shi was grieved to see there Kwannon Sama sitting exposed to the sun and rain with the Kwannon Do (Hall) gone due to the Great Earthquake. But it was a consolation for him to see the temple restored and here the Abbot received his visitor and he was soon led to the room where the late Abbot Shaku So-yen Roshi passed away seven years ago. After bowing to a portrait of the late Shaku So-yen Roshi in reverence a sutra was read and incense burned before the altar, and when that was over Sogaku Shi was led to the burial place of his teacher in the temple garden and here again incense was burned and a sutra read in reverence to the late master. The purpose of the visit having thus been fulfilled Sogaku Shi left for Numazu arriving there in the evening and was greeted by his old friend Abbot Shaku Keishun Shi of the Daichu-ji, Dr. Amakuki of the Toho-ji and few others. He was immediately escorted to the Daichu-ji where he stayed overnight. Taking opportunity of his visit to Numazu the Buddhists of that city requested him to give a public lecture on modern Buddhism on Feb. 2 which he accepted. On the evening of that day a large gathering of Numazu citizens thronged the Daichu-ji temple hall to its capacity before the appointed hour and when Shaku Sogaku Shi was led into the hall the gathering greeted him with great enthusiasm. After being fittingly introduced by Dr. Amakuki, Abbot of the temple, Shaku Sogaku stood and gave a lecture. Although it was delivered in English it was hailed with great interest and enthusiasm by the people who seemed to have understood him quite well. Dr. Amakuki interpreted his talk into Japanese and so the evening ended in great success. That night he stayed at the Toho-ji and left for Kyoto by the morning express on the following day.

In Kyoto he was met by his old students and friends from Honolulu where he had been lecturing on Buddhism for the past five years. While in Kyoto he was given many parties and receptions and the West Hon-

gwanji honored him with a certificate of appreciation for the work he had done in America and Hawaii for the past seven years in behalf of the Hongwanji and Buddhism and presented him with a "Koromo" and "Kesa" in a formal ceremony conducted by Lord Abbot Sonyu Otani in the main temple hall. After the presentation he was taken into the famous "Hiunkaku" where a lunch was tendered him. After the dinner he was received in private conversation with the Lord Abbot. That evening Shaku Sogaku left for Tokyo, but went again to Kyoto to be present at the celebration held March 23—31 by the Myoshin-ji, the headquarters of the Rinzai Sect in Kyoto, for the 550th Anniversary of its founding. Sogaku Shi was especially requested to attend the affair on the 27th and 28th and give lectures on the occasion. Dr. Amakuki again took upon himself the task of interpreting his lectures. Sogaku Shi has thus been having quite a busy time since his arrival in Japan. We are sorry to hear that he has not quite recovered from the enervating strain he underwent in the tropical Hawaiian climate and although he had received several invitations to give lectures he is unable to accept them on account of his health. But we all hope he will soon fully recover.—S. T. S.

Buddhism Among Rising Generation of Kyushu

A hall to house the Y.M.B.A. of Fukuoka, the capital city of Kyushu and the site of the Imperial University of Kyushu, has been in course of construction. It has now all but been completed and the opening of the hall will be celebrated on April 16 with the Rev. Yushin Sueshiro, director of the Propagation Section of the West Hongwanji of Kyoto, as chairman. It will be honoured by the attendance of Baroness Takeko Kujo, President of the Association of Buddhist Women of Tokyo, who will make a speech blessing the future of the hall. The new building is of improved brick, and covers an area of 280 *tsubo* (One *tsubo* is about 6 square feet). The upper floor is reserved for children's and reading, rooms. Meantime, many students of the Imperial University at Fukuoka and of many other colleges and high schools in Kyushu are going to organize a Y.M.B.A. among themselves on the Imperial Birthday this month. The Kyushu students, who are seeking after the truth, are rapidly increasing in number of late.

Death of a Noted Religious Worker

The death of Mr. Tomoo Oikawa in a Tokyo hospital on March 13 of pneumonia is a great loss to the religious field of this country. The deceased has long been President of the Japan Religious Friendly Society, and has made a great contribution to mutual understanding among Buddhists,

Shintoists and Christians. He had plans in his mind to hold a general meeting of World's religionists some day this year on the one hand, and to improve religious education among students on the other. With his death, however, those good plans have also gone, at least for the time being. It is even feared that the Society itself will have to be dissolved sooner or later.

New Plan of the Jodo Sect

With a view to improving its day-nurseries and kindergartens, the Jodo Sect Headquarters is planning to hold a general meeting of the instructors in service of those children's organs at the Zojoji Temple, Shiba Park, Tokyo, at the beginning of May next. All the Jodo priests concerned will attend the meeting from Tokyo, Yokohama, Kyoto and all other places of Japan to study how to train the children of the Jodo Sect believers.

Meeting of Psychologists

From the firm belief that harmonious cooperation is the only way to improve the scientific world of this country, Dr. Matataro Matsumoto, one of the first class psychologists of Japan, and about sixty other leading specialists in mental science, are planning to open a meeting at the New Hall of the Law Department of the Tokyo Imperial University for four days ending April 10. A score of noted physicians and social scientists will also attend the meeting. Lectures on the results of their researches will be given by several distinguished savants, including Dr. Gen-ichi Kato of Keio University, Dr. Seisaburo Arai of the Jikeiin Medical College, and Dr. Tanemaro Chiba of the Tohoku Imperial University.

American Born Japanese Visiting West Honganji

More than 300,000 believers are expected to attend the twenty-fifth anniversary of the death of the late Rev. Rejyo to be held at the West Honganji in May next. Of these the most noteworthy will be the sixteen American born Japanese, consisting of boys and girls in their teens. They are visiting Japan by the *Korea Maru* under the guidance of the Rev. Ohno of the West Honganji, who is stationed in Los Angeles, Cal. The authorities of the West Honganji are making preparations to give them a good impression of Japan, for they are visiting Japan for the first time, and their stories of Japan will have much influence on the sentiment of other American born Japanese concerning Buddhism of Japan. The S. S. *Korea Maru*, on which they are visiting Japan, left San Pedro for Yokohama on March 11 last.

Buddhist Women and Tango Earthquake

On receipt of the sad news

of the great earthquake in Tango district, which occurred on the afternoon of March 6 killing more than 3,000 people and causing loss of property valued at one million *yen*, the Federation of Buddhist Women of the West Honganji started a relief movement for the sufferers immediately in the name of Baroness Takeko Kujyo, President of the Federation, the Federation of School Girls of Tokyo and the Women's Society for Studying the Municipal Administration of Tokyo joining the relief work. The movement was at once rewarded with satisfactory results, and a large number of relief goods and some amount of relief money were already sent to the Prefectural authroties of Kyoto.

Remarkarble Buddhist Discoveries in India

A valued correspondent has kindly sent us the following newspaper cutting:

Madras, Feb. 15—Recent excavations by the Archaeological Department in the Kistna and Guntur districts have resulted in notable discoveries which are expected to throw much light on the dynasties which existed in India at the beginning of the Christian era and on contemporary civilization in Nagarajunikonda and Ramireddipalli. Several Buddhist remains, such as stupas, monasteries and temples as well as a number of reliefs showing scenes from the Buddha's life and some inscriptions of about the second century A.D., have been discovered. These reliefs are stated to resemble for the most part those found in Amaravathi Brahmi inscriptions. Nearly twenty inscriptions have been discovered and the Epigraphist to the Government of India is of the opinion that this will enable the department to compile the connected history of the Ikhakus dynasty.—Associated Press.

Religious Questionnaire to School Teachers and Children

"Facts and figures" on the attitude of the teachers of the nation and the school children on religious matters are being gathered and compiled in questionnaire form by the Imperial Educational Society.

School children and their instructors in all parts of the Empire, according to the *Japan Advertiser*, are being questioned in a general effort to gather fundamental material to be used in discussion of religious education at the national convention of school teachers, scheduled to be held at Kobe for the four days beginning May 23.

The advisability of religious education for school children was a subject which was given serious discussion at the national convention last year. The same subject will be submitted to the convention again this year.

The questionnaire given school teachers, which enters deeply into their personal religious views, follows:

(1) Do you have religious faith?

(2) If so, is it the faith for an existing religion or a religion of your own? If your religious faith is for an existing religion, state the name of that religion.

(3) Has your religious faith any effect upon the children over whom you have charge? If so, what kind of effect?

(4) What would be the result of the influence of your religious faith on the children?

Seven questions were put to the children, the first three to children in the first and second grades. Children in the third and fourth grades were asked the next two questions, while children in the fifth and sixth grades were given all seven questions. The questionnaire read:

(1) Do you believe either in Buddha or God?

(2) Where is God or Buddha?

(3) What does God or Buddha do to human beings?

(4) What kind of being is God or Buddha?

(5) What do you think of God or Buddha?

(6) What kind of power do you think God or Buddha has?

(7) What will the human being become after death?

Buddhistic College in Korea

According to the *Seoul Press*, it is reported that the Chosen Buddhistic Educational Association (Korean) in Jyushō-dō, Seoul, has reached decision to establish a Buddhist professional school. The Association has been managing Po Sung Higher Common School as a means of propagating Buddhism, but finds it not enough to answer the purpose, hence the present decision. It is understood that application has already been filed with the Government-General, which is thought in a mood to give permission. It is also understood that the Association has decided to increase its fund to meet the requirements of the new venture.

Patents in Japan During 1926

According to official statistics published by the Patent Bureau, applications for patent filed with the office during 1926 reached 12,495 in number, and those for the registration of new designs 27,467, of which 3,520 and 7,619 were given official registration respectively, showing a decrease of 185 and 232 in the number of applications and of 1,568 and 4,082 in the number of articles, which obtained official registration as patented goods and new designs respectively. But this does not mean that our inventors were idle last year. The fact that the number of articles which were given patent right or registered as new designs during 1925 was larger is only because a large number of applications filed with the Patent Bureau before the great earthquake of 1923 were examined together with those filed in 1925. Now, of the

3,520 articles which obtained patent right during 1926 consist of 306 vehicles, 235 agricultural implements, 225 measuring and surveying instruments, 188 architectural instruments, 178 internal combustion engines, 166 weaving machines, 142 pumps, 235 articles of stationery, 119 metalic wares, 116 medical instruments, and others. Meantime, 7,619 articles, which were registered as new designs include 1,094 articles of stationery, 920 vehicles, 883 instruments for pleasures and athletics, 761 agricultural instruments, 690 furniture, 603 architectural instruments, 671 articles for clothing purpose, 562 articles for the kitcheon, 472 for stoves and heaters, and others. That vehicles occupy the biggest number of all the patented goods is a proof of the improvement of the communications system. From the list, we also see that Japan's agricultural world is gradually replacing human labour by machinery, while her industrial circles are more and more relying on science. The patents and new designs in the field of architecture occupy a large number. This can be taken as an embodiment of the earnest effort of the public to protect themselves from the destructive power of earthquakes, while the invention of internal combustion engines is an endorsement of the people's effort to solve the fuel problem.

Death Rate in Japan

According to Mr. Junjiro Yamada, Chief of the Hygienic Bureau of the Home Office, quoted by the *Osaka Nainichi*, the death rate from tuberculosis in Japan during the past 15 years was 21 to 25 to every 10,000 but was reduced to 14.4 to every 10,000 in 1925. The death rate from ordinary diseases was 22 per 1,000 in the record of the years before 1924, but it was improved to 21.2 per 1,000 in the year 1924, and to 20.27 per 1,000 in 1925.

The infant death rate during the past 10 years was 16 to 19 per 100. It was improved to 15.6 per 100 in 1924, and to 14.2 per 100 in 1925. The total number of deaths was 1,300,000 during the recent 10 years, 500,000 of which were children under five years of age, and 300,000, under one year old. The infant death rate was 16.6 per 100 births, which was improved to 14.2 per 100 births in 1925.

It should be taken into consideration that the death rate of infants in Britain is 7.5, in France, 8.5, in the United States, 8.7, in Holland, 5.1, and in New Zealand, 4.4, all of which is much better than in Japan, due to the work of their governments in carrying educational propaganda on practical hygiene into the hearts of people.

"Their practice should be adopted in our country," said Mr. Yamada.

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